

TRACING THE SCRIPT AND THE LANGUAGE OF THE ANCIENT MACEDONIANS

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A b s t r a c t: This study presents the results of research realized within the project “*Deciphering the Middle Text of the Rosetta Stone.*”

It is concluded that a syllabic script of the type consonant-vowel was used for the middle text of the Rosetta Stone. Symbols for 25 consonants were identified. By using the procedure of mirroring and rotation in the writing surface (plain), a monosemic (unambiguous) way was determined for connecting the symbol of consonant with 4 or 8 vowels. Although rarely used, the symbols for writing isolated vowels and some consonants were identified. In the analyzed text, the syllabic signs were not only written next to each other, but also they were often written one above the other in the form of what are known as ligatures. A small number of pictographic symbols were also identified.

The wiring for sound of the identified syllable signs, isolated consonants or vowels and ligatures was achieved by using archaisms from the dialects of the contemporary Macedonian language. In the text, which was written from right to left, without space between the words and without separation of sentences in an infinite series, more than 160 words were identified which have kept their meaning in some dialects of the contemporary Macedonian language. A certain number of grammatical rules were also identified which are discerned in the contemporary Macedonian language, such as the formation of superlative of the adjectives with the prefix **нај_ [nai]** (equivalent to the English **the _est/ the most**); the plural of nouns by adding **и [i]** (equivalent to the English **_s**); the occurrence of definite and indefinite form of nouns, as well as the frequent use of the preposition **на [na]** (equivalent to the English prepositions **on, at**). With these identified syllables and their wiring for sound and the definite rules for writing, a monosemic (unambiguous) methodology was generated in order to make out certain words and to read what was written.

The results of deciphering the middle text of the Rosetta Stone point to the fact that there are many details which cannot be found in the text written (inscribed) in ancient Greek alphabet. This conclusion proves the science awareness from the time of Thomas Young (1822) that the middle text was the original. On the basis of our research we can make this knowledge more precise with the conclusion that the pharaoh's decree from the middle text of the Rosetta Stone in original is written (inscribed) in the language of the ancient Macedonians with letters of the **alive (living) masters of that time**, i.e. with the official letters and language of the state that had been ruled by them for more than a century.

Key words: ancient Macedonians, script, language

INTRODUCTION

The aim of this research was to decipher the middle text of the Rosetta Stone.

The Rosetta Stone is one of the best known textual artifacts from ancient Egypt and has been the object of a great number of studies and much research in the scholarly world of this field. It has its name because the location where it was excavated, that is Rosetta, i.e. El-Rashid in Arabic. It was discovered by a French soldier who had been working on excavating fortifications for the needs of Napoleon's army during his campaign in Egypt in the year 1799, after a short military clash with the English army, when he won the battle, a peace treaty was signed in Alexandria in 1802. In accordance with the regulations of this peace treaty all the goods and artifacts possessed by the French army became the property of the British. On the basis of this, the Rosetta Stone was moved to England where it still is today and is one of the best-known exhibits at the British Museum in London. The Rosetta Stone is a stone of black granite, shown on Figure 1.

The importance of the Rosetta Stone and the interest it has aroused in the scientific and scholarly world are based on the fact that special decree had been inscribed on it, which, according to contemporary scholarship, was issued by the priests in order to glorify the pharaoh Ptolemy V Epiphany Eucharist one year after his coronation, more precisely, according to present-day calendar on 27th March 196 B.C. The special interest arises because this decree was written in three different scripts: in hieroglyphs, in so called demotic script and in the ancient Greek alphabet. On the basis of the text written in the ancient Greek alphabet, in 1822 the well-known French scientist Champollion deciphered the hieroglyphic script using the ancient Egyptian language for wiring for sound.

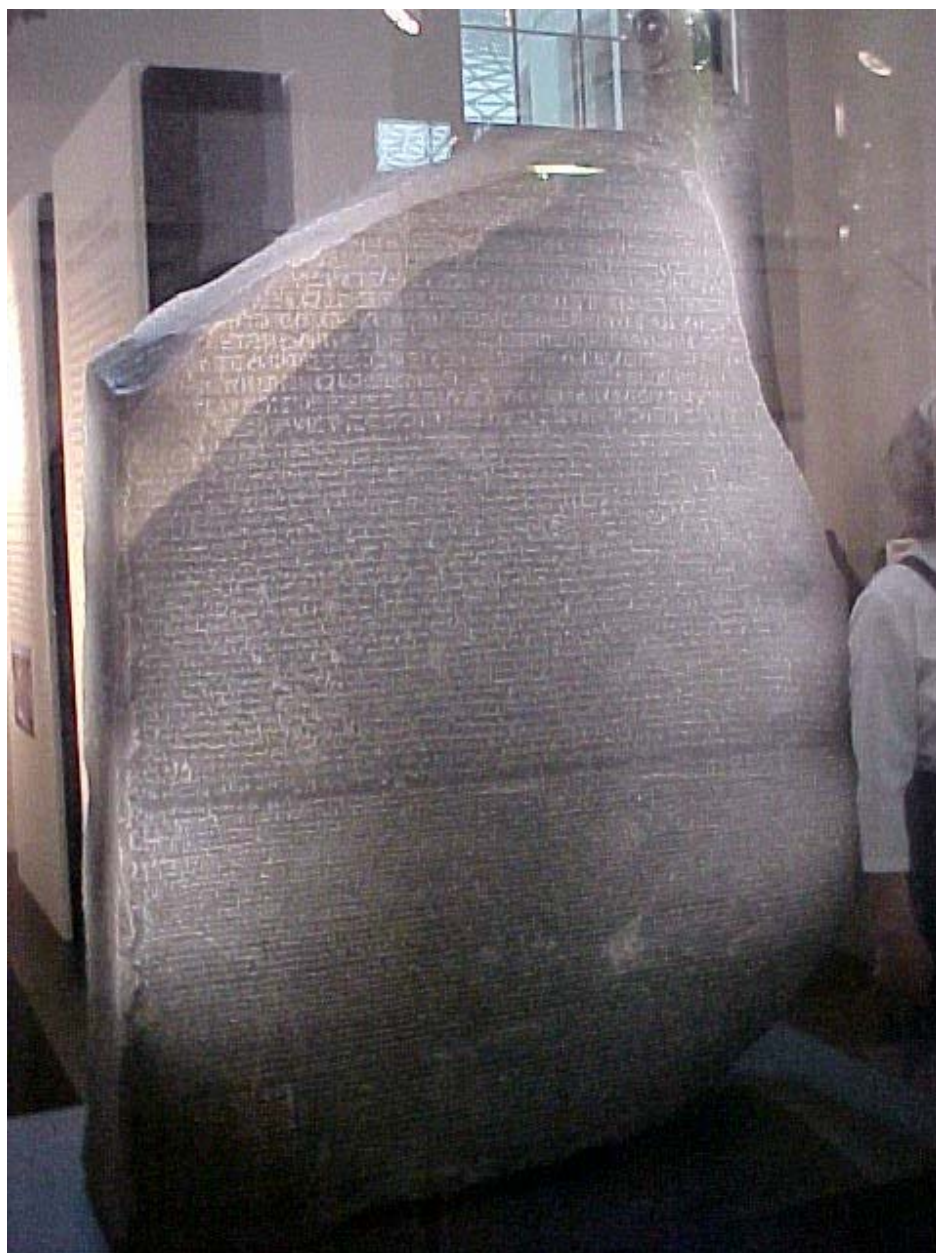


Fig. 1. Photo of the Rosetta Stone at the British Museum in London

According to the perceptions of contemporary science, as well as the text being written in three scripts, two languages had been used: ancient Egyptian, in the text written with hieroglyphs and in the demotic script, and ancient Greek in the text written in ancient Greek script. The thesis that **three scripts** and **three languages** are used on the Rosetta Stone was widely accepted until the beginning of the 20th century. Due to the difficulties in determining and deciphering the third language, which was used to write the middle text of the stone, in the first decade of the 20th century the thesis that **three scripts** and **two languages** were used on the stone began to predominate. Consequently, current scholarship supports the theory that two scripts: the hieroglyphic and the demotic, were used to inscribe the decree on the Rosetta Stone in ancient Egyptian language.

A basic assumption of our research is that in writing the text on the Rosetta Stone **three scripts were used**, but **in three languages: ancient Egyptian**, written in the hieroglyphic script, **ancient Macedonian**, written in the demotic script, and **ancient Greek** written in the ancient Greek alphabet. This assumption is based on the fact that the rulers of Egypt in those times were the Ptolemaic dynasty, descend from Ptolemy Soter, general of Alexander the Great, i.e. they were ancient Macedonians. And according to the perceptions of a part of contemporary scholarship the ancient Macedonians used to speak in a language different from the ancient Greek, and it is more than obvious that they had to know how to read and write into their own language. Our assumption is that the script they used was the script used in the middle text of the Rosetta Stone and which is known today in the scholarly circles under the term of the demotic script. The assumption becomes true if the demotic script is taken into consideration either in its universal use on the part of the literate people of those times, i.e. it was being used in Persia and Egypt for writing state documents, documents for legal and property issues, scientific texts, poetry and prose.

The appearance of the middle text of the Rosetta Stone is shown of Figure 2.

It is known that the demotic script is syllabic in character, which means that each sign represents one syllable of the consonant–vowel type. In comparison with a letter script, the syllabic script is much more susceptible to influence in terms of the language in which it is being used. From this reason, different variants of the script itself would have to exist depending on the language in which it was being written. Today, it is in fact so with the Latin alphabet, where there exist different variants for different languages for which the Latin alphabet is used.



Fig. 2. The appearance of the middle text of the Rosetta Stone

It must be mentioned that the demotic script has been in the past and is still today a subject of intensive research. One of the most significant and leading works in the field of study of the demotic script as well as the language, the new Egyptian language as it is called, is the *Dictionary and Grammar of the Demotic Language*, The Oriental Institute, University of Chicago, USA. Although it is clear and generally accepted that a syllabic script is in question, in this significant publication the authors point out that they are not capable being read sign by sign (syllable after syllable), but they suggest the text is written word after word, and at the same time supposing an absolute language identity in the forming of sentences, phrases and all the names of rulers and gods in the text in ancient Egyptian with the ancient Greek text.

In the text that follows, the perceptions and results of our research in analyzing and deciphering the middle text of the Rosetta Stone are presented, starting from the assumption that the text in the demotic script was written in the language of the **ancient Macedonians**, i.e. in the **ancient Macedonian language**.

In the first chapter, the basic characteristics of the analyzed script are given. Unlike the research by the Oriental Institute in Chicago, in our research of the demotic script we start from the basic fact: that is the syllabic script and we consider it sign by sign, i.e. syllable by syllable. Several groups of syllabic signs are defined according to their use in terms of whether a syllable is being wired for sound, independent consonant or independent vowel. Several signs are also defined which are most probably the remains of some old pictographic

script, and as such they represent a whole notion. The method of writing the so-called ligatures is defined, which according to us is a characteristic of the ancient Macedonian variant of this widely-used script in the given period of the Mediterranean – Asian civilization.

In the second chapter the procedure of wiring for sound the syllabic signs is presented, the signs for wiring for sound pure consonant, pure vowel and the way of reading and wiring for sound the pictographic signs and ligatures. We classify the syllabic signs into three classes, as asymmetric, symmetric and inclined signs. The asymmetric signs are characterized by the fact that they have 8 possible positions on the writing surface (plane), that is why they were used for writing consonants which could form separate syllables for all eight vowels, as many as existed in the ancient Macedonian language. The symmetric and inclined syllabic signs can have only 4 positions in the writing surface (plane) with which syllables can be written with appropriate consonants with 4 vowels. However, according to rules, the consonants for which in the wiring for sound a symmetric or inclined sign is used additionally make a syllable with the vowel **и [i]**. In writing down these kinds of syllables, because it was not planned to use a syllabic sign, a pure consonant was used and the sign for the pure vowel **и [i]** was used. The 4 pictographic signs were also used as the remainder of some older script in the analyzed text. For two of these we managed to define their wiring for sound as well as their meaning, while for the other two we managed to define their meaning only. The ligatures are a special form used in writing, where in the place determined for one sign, 2 to 3 signs are written one over the other and/or one above the other. When reading the ligatures, simply the meaning of each single sign (in the form of a syllable) is read, and between them the syllable **на [na]** is automatically added (equivalent to the English prepositions **on, at**), which completely reflects the geometrical position among the signs. Consequently, our assumption very clearly follows that the ligatures must be a basic characteristic of the ancient Macedonian variant of this script, taking into consideration the fact that the contemporary Macedonian language is distinguished by the very clear use of the preposition **на [na]** (equivalent to English prepositions **on, at**).

In the third chapter, applying the rules for wiring for sound presented in the second chapter, the following things are presented: the formation of the superlative of adjectives, the method of making the plural of nouns and the formations of definite and indefinite forms of nouns.

The fourth chapter is a thorough examination of the most frequently met composition of words in the text, i.e. titles, the first name, family name and nickname of the emperor.

In the fifth chapter the names of the emperor's mother and father are presented, his grandfather's names, those of his great grandfather and great-great grandfather, as well as some of their wives' names that are inscribed in the text.

In the sixth chapter the categories of young maids inscribed in the text are thoroughly analyzed.

In the seventh chapter the different categories of priests mentioned in the text are considered.

In the eighth chapter a detailed analysis of the last row of the text is presented. The basic reason for this is the fact that here an order was given indicating in which temples, in which lands and with what kinds of scripts the decree was to be written. Unlike the ancient Greek text, in which only the temples from (the) first, (the) second and (the) third rank are given, in the demotic text the groups of temples were mentioned such as the God Snake of the Mouth, the God of Asswan and our God. It should be mentioned that the God Snake was the God of the Nile Delta and the Lower Egypt, and the God Asswan was the supreme God of Upper Egypt, which is widely-accepted fact in the contemporary scholarship in this field. With respect to the parts of the land where the stone with the decree was to be placed, and also with respect to the two scripts besides the Hellenic one in which the decree was to be written, there is not any evidence in the ancient Greek text, for the simple reason that a part of the stone is broken off. In the analyzed text we managed to identify the three lands in whose temples it was stated that the stone should be placed. The lands are Egypt, Sinai and the land of the greatest God Cho of Thnani (we suppose that this territory is the area of Nathania, today's part of Israel). We find a description of the script in which the decree was to be written, that **of the Supreme Priests, of the Alive Masters** and the script **of the Danai**. The script of the living masters is the script of the ancient Macedonians, because the living masters originated from the ancient Macedonians, and the name Danai is most probably a sign of how the ancient Macedonians addressed the Greeks in that period.

In the ninth chapter the names of the territories and peoples that we find in the text are considered. We succeeded in identifying what the ancient Macedonians used to call Egypt, both parts of Egypt – Lower and Upper Egypt, as well as the ancient Macedonian name for Sinai. The names of the ethnic groups living in the ancient Egypt are mentioned in the text. It is interesting to mention that besides the Egyptians (in the original in the demotic text called Gjupatsi [**Gjupatsi**] (equivalent to english **Gypsies**) and the Danai (the ancient-Macedonian term for ancient Greeks) a special ethnic group of the Egyptian Danai is mentioned. It is even more interesting that the ancient Macedonians

called themselves the children of Dea [**detsa na Dea**], who, according to contemporary scholarship, was the Mother Goddess among the ancient-Macedonians.

In the tenth chapter the names of the ancient Macedonians' gods are presented. For some of them we managed to figure out their function as gods, too. In the text we also identify the names of some ancient Egyptian gods, in the way they were named in original, in ancient Egyptian. Considering the fact that in the ancient Greek text those same gods were written down using their original ancient Greek names, for the first time we are in a position to state what one and the same god used to be called in ancient Egyptian, ancient Macedonian and ancient Greek. This finding is the complete opposite of the interpretation of contemporary scholarship where the ancient Egyptian gods in the text written in hieroglyphic script have been given the same names as those given in the ancient Greek text. In our research we prove the assumption that among different peoples and in different languages the gods' names **must** differ, only their functions remain the same.

A summary is added at the end of the text.

A dictionary of terms is given in Appendix 1. The terms were read according to the suggested procedure for reading. For easier use the dictionary is given in the form of a table with five columns: the first column gives the original entry is given, the second column gives the transcript generated according to our procedure, the third column gives the wiring for sound of the corresponding entry according to the original wiring for sound procedure presented in the text, the fourth column gives the interpretation of the meaning in the contemporary Macedonian language, and the fifth column gives the translation of the corresponding entry in English which was done on the basis of the ancient Greek text and is present in the corresponding literature. This is done in order to compare the results from the reading according to the presented procedure with generally known and accepted results from the reading of the ancient Greek text.

1. BASIC CHARACTERISTICS OF THE SCRIPT

In writing the middle text of the Rosetta Stone a script with the following characteristics was used:

- the direction of writing is from right to left;
- there are no punctuation marks in today's sense;
- there are no capital letters;

- there is no division of words and use of blank space, it is written in an unbroken string;
- the script used is the syllabic from the type consonant-vowel, with a minimal use of determined signs from pictographic writing.

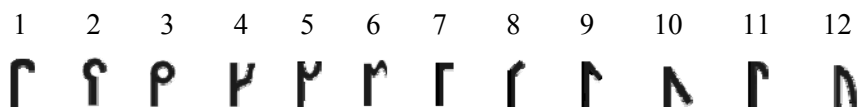
1.1. Identification of the Syllabic Signs

The relatively wide range of the available text, of about 4500 signs, gives us an opportunity to identify the forms of the signs which are the basis of the script used. The most frequent ones are denoted asymmetrical, symmetrical and slanting signs.

1.1.1. Asymmetrical Syllabic Signs

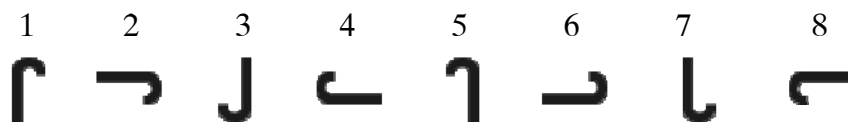
The characteristic of the asymmetrical syllabic signs is it they can be written using 8 (eight) different dispositions on the writing surface (plane) to denote syllables using one consonant with 8 vowels in a monosemic (unambiguous) way.

In the analyzed text 12 (twelve) asymmetrical signs were identified. They are the following:



as the signs for 12 (twelve) consonants.

Each of these 12 signs in the writing surface (plane), can be written in using 8 (eight) dispositions, as:



In this way, with only 12 different asymmetrical signs $12 \times 8 = 96$ syllables of the consonant – vowel type can be written in a monosemic (unambiguous) way.

The asymmetrical signs noted under the numbers 1, 3, 5, 7, 8 and 9, in the positions written under the numbers 1, 3, 5 and 7 were used in the 16th cen-

ture as signs for writing numbers by the well-known mathematician Cardan, in his work *Systems for Writing Numbers*.

As in the analyzed text, where the consonant was determined by the form of the sign, and the vowel in the syllable was determined by the position of the sign, in his work Cardan determined the numbers with the form of the sign, and determined weights with their disposition (ones, tens, hundreds and thousands) in the number, as shown on Figure 1.1.

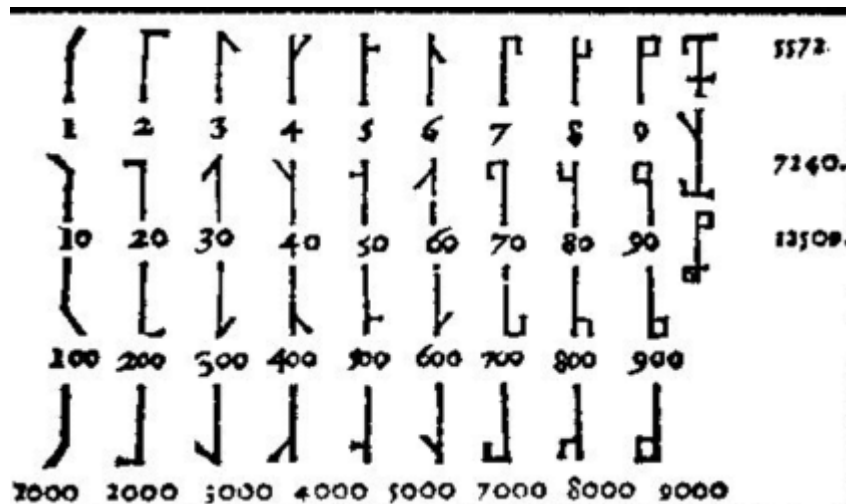
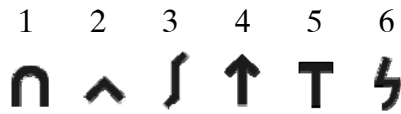


Fig. 1.1. System for Writing Numbers
(from Cardan's book *ARS MAGNA*,.....,, system for writing numbers,)

If we remember that the Rosetta text dates from the second century B.C. and was written on the territory of Egypt, while Cardan was working in the 16th century A.D. in Italy, we can conclude that after 1800 years there was still a knowledge in the Mediterranean area about the signs in the Rosetta text.

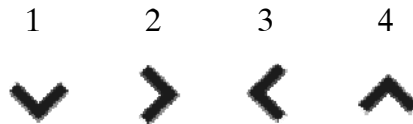
1.1.2. Symmetrical Syllabic Signs

The characteristic of the symmetrical syllabic signs is that 4(four) different dispositions can be written on the writing surface (plane) to denote syllables of one consonant with four vowels in a monosemic (unambiguous) way. In the analyzed text 6 (six) signs were identified. They are the following:



as marks for 6 (six) consonants.

Each of these 6 marks in the writing surface (plane), can be written in with 4 (four) dispositions, as follows:



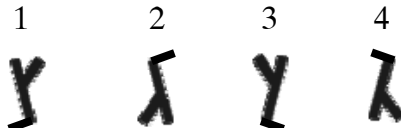
In this way, using 6 different signs $6 \times 4 = 24$ different syllables of the consonant – vowel type can be written in a monosemic (unambiguous) way.

1.1.3. Inclined Syllabic Signs

The inclined syllabic signs, like the symmetrical syllabic signs, can be written on the writing surface (plane) with 4 (four) different dispositions to denote syllables of one consonant with four vowels in a monosemic (unambiguous) way. They are the following:



Each of these 6 marks in the writing surface (plane), can be written using 4 (four) dispositions, as in the following example:



In this way, using 6 different signs $6 \times 4 = 24$ different syllables of the type consonant – vowel can be written in a monosemic (unambiguous) way.

1.1.4. Specific Syllabic Sign

It should be specially emphasized that a specific sign occurs in the text, which was identified by us in 4 forms. They are the following:



The last form, two slanting lines brought nearer in the upper part of this syllabic sign, we find even today in many syllabic scripts of the Asian continent.

1.2. Signs for Isolated Writing of Consonants

Some of the consonants in the text are found to be written separately, in the following form:



The slanting line in the composition of the basic sign in the first two and the last, is used with the function of **virama**, i.e. it eliminates the vowel of the corresponding syllable.

1.3. Signs for Isolated Writing of Vowels

While writing, there was a need to write down an isolated vowel. Signs in only one position were used for writing down an isolated vowel. The following signs, which reflect to represent vowels, were identified in the text:



1.4. Pictographic Signs

As a remnant of some older script in the analyzed text several signs occur which do not adapt to the syllabic concept. This refers mainly to the very frequently occurring three vertical lines and three slant lines:



which means an occurrence (that has been) already studied in the corresponding literature in this field.

Two other signs occur, but not very frequently, which cannot be syllabically explained either. They are the following:



The first sign represents a stylized form of the Egyptian god of the dead, and the second sign is a stylized form of a snake.

1.5. Writing of Ligatures

It is obvious that in the text syllabic signs have not only been written next to each other, but they have also been written one above the other, as in the example:



We call these forms ligatures and we think that they reflect a specific characteristic of the language which was being expressed through the script.

In most cases there are 2 to 3 signs in the ligatures. As a rule, the beginning of a word was written with a ligature, whereas the end of the word whose beginning was written in a form of ligature was realized with one and very rarely with 2 to 3 syllables (signs).

2. WIRING FOR SOUND OF THE IDENTIFIED SIGNS

The syllabic scripts contain the characteristics of the language that they are used to write much more than do the sound scripts.

If the basic assumption is that the analyzed text is written in the language of the ancient Macedonians, the determination of the sound characteristics of that language will be realized through the sound features of the domestic population in the Balkan area, as their parent territory. We assume that the sound values of the vowels and consonants, as mostly not liable to changes, have retained the same pronunciation up to the present day.











2.1. Wiring for Sound of the Syllabic Signs

The wiring for sound of the identified syllabic signs can be realized by finding words in the text which have preserved their meaning to the present day in languages or dialects in the Balkan area or farther afield in the European area. In this phase the analysis will, of course, be based on a comparison between

words from the text of the Rosetta Stone and archaisms from the dialects of the contemporary Macedonian language.









2.1.1. Wiring for Sound of the Asymmetrical Syllabic Signs

Using more than one hundred words from the contemporary Macedonian language, all 12 (twelve) asymmetrical signs were wired for sound with corresponding consonants. They are:

1	2	3	4	5	6	7	8	9	10	11	12
											
J	Ǧ	P	Ж	З	С	П	Т	С	Ц	Ш	Ч
[j]	[g]	[r]	[zh]	[z]	[dz]	[p]	[t]	[s]	[ts]	[sh]	[tch]

The asymmetrical signs **P**[r] and **J**[j] in today's and in the ancient Macedonian script have the same form and the same sound. According to their written form the remaining asymmetrical signs are mutually similar, and in their pronunciation, too, for example the asymmetrical signs **Ж**[zh], **З**[z], and **С**[dz]. The similarity in writing and in the pronunciation also applies to the asymmetrical signs **С**[s], **Ц**[ts], **Ч**[tch], **Ш**[sh].

Each of these 12 consonants on the writing surface (plane), can be written using 8 dispositions and can denote syllables with 8 consonants, as in the example of the sign for the consonant **J**[j].

1	2	3	4	5	6	7	8
							
Jo	Jø	Jy	Ję	Je	Jь	Ja	Jи
[jo]	[jø]	[ju]	[jɛ]	[je]	[jɐ]	[ja]	[ji]

The procedure of mirroring and rotating the basic sign on the writing surface (plane) in order to attach the corresponding vowel from the syllable is shown on Figure 2.1 for consonant **П** [p].

All 8 (eight) positions of writing are identified in the text, which means they have been wired for sound with all 6 active vowels in today's Slavic languages and the long forms of the vowels **O**[o] and **E**[ɛ] which have been pre-

served in the contemporary Slovenian language [1, 2], as well as in some of the dialects of the Macedonian language (Miyatchki and Vevtchanski, [7]).

		Г	г		
		о	е		
И	и	П	ѳ	ѳ	
	ѳ		ь		
		а	у		
		Л	л		

Fig. 2.1. Rotation and mirroring of a syllabic sign in the writing surface (plane)

All forms of the asymmetrical signs with their wiring for sounds are presented in the Table 2.1.

Table 2.1

Asymmetrical Signs and Their Wiring for Sound

бр		согласки							
		о	ѳ	у	ѳ	е	ь	а	и
1.	Ј	Г	Г	Ј	Г	Г	Г	Г	Г
2.	Р	Р	Р	Р	Р	Р	Р	Р	Р
3.	Г	Г	Г	Г	Г	Г	Г	Г	Г
4.	Ж	Ж	Ж	Ж	Ж	Ж	Ж	Ж	Ж
5.	З	З	З	З	З	З	З	З	З
6.	С	С	С	С	С	С	С	С	С
7.	П/ѳ	Г	Г	Ј	Г	Г	Г	Г	Г
8.	Т	Г	Г	Ј	Г	Г	Г	Г	Г
9.	С	Г	Г	Ј	Г	Г	Г	Г	Г
10.	Ц	Г	Г	Ј	Г	Г	Г	Г	Г
11.	Ш	Г	Г	Ј	Г	Г	Г	Г	Г
12.	Ч	Г	Г	Ј	Г	Г	Г	Г	Г

2.1.2. Wiring for Sound of the Symmetrical Syllabic Signs

Using about 20 words from the contemporary Macedonian language, 6 symmetrical signs were wired for sound. They are:

1	2	3	4	5	6
Б[b]	В[v]	М[m]	Х[h]	Г[g]	Џ[dzh]

No more than 4 positions for writing were found for each of the signs wired for sound in the text. The formation of syllables in the corresponding vowels is shown in the table 2.2., positions 1, 2, 4, 5, 6, and 7, respectively.

Table 2.2

Symmetrical and Inclined Signs and Their Wiring for Sound

бр	самогласки согласки	о о	у у	е е	ь ь	а а	и и
1.	Б	о	у		е	ь	
2.	В/Ѣ	о	у		е	ь	
3.	Ф	о	у		е	ь	
4.	М	о	у		е	ь	
5.	Х	о	у		е	ь	
6.	Г	о	у		е	ь	
7.	Џ	о	у		е	ь	
8.	Д	о	у		е	ь	и
9.	Л(Р)/Л	о	у		е	ь	и
10.	Љ	о	у		е	ь	и
11.	Н/Н	о	у		е	ь	и
12.	К	о	у		е	ь	и
13.	Ќ	о	у		е	ь	и

In order to form a syllable with the vowel **и[i]**, we identified that the signs of the consonants **В[v]** and **Л[l]** were written with the mark for virama and then the symbol for the vowel **и[i]** was added.

2.1.3. Wiring for Sound of the Inclined Syllabic Signs

Unlike the asymmetrical signs, where the vertical line is dominant in the basic sign, in the inclined signs an inclined line is dominant. And for these signs no more than 4 positions for writing were identified.

The formation of syllables with corresponding vowels is shown in the table 2.2, positions 3, 9, 10, 11, 12 and 13, respectively.

1	2	3	4	5	6
Φ[f]	Л[l]	Љ[lj]	Н[n]	К[k]	Ќ[kj]

In the text the sign for the consonant **Љ[lj]** most frequently occurs in a syllable with the vowel **у[u]**, which is also characteristic in the contemporary Macedonian language.

The first sign from left to right in the analyzed text is a rotated form of the sign **Б[b]** for 45 degrees in the clockwise direction. No defining word for this sign has yet been found in today's Macedonian language, and our assumption is that most probably it represents the consonant **Φ[f]**.

2.1.4. Wiring for Sound of the Specific Syllabic Signs

The specific syllabic sign which in form recalls the letter **Д[d]** in the Cyrillic alphabet was proved by wiring for sound in all its forms, such as:

До[do]	Де[de]	Да[da]	Дн[di]

Apart from our research, the syllabic sign **Дн[di]** has the same form of wiring for sound in the monograph *Praslavyanskaya Pismenost* by G. S. Grinevich, Moscow 1933, [5].

2.2. Wiring for Sound of the Signs for Isolated Consonants

The frequent use was noted of some isolated consonants which were wired for sound in the following way:

Л[l] (P[r])	В[v]	Н[n]	П[p]

The pronunciation of the isolated consonant **ʀ** changes into soft **P[r]**, sound which we have it even today in the pronunciation of words from the Macedonian language. It should be mentioned here that contemporary scholarship has concluded that it was during the Ptolemaic dynasty that a distinction was made for the first time between the sounds **ʀ** and **P[r]**, which was appropriately transferred into the script, i.e. in the analyzed text.

The pronunciation of the isolated consonant **ʀ** most frequently occurs in the formation of the syllable with the vowel **ʀ[i]**, or in the formation of the preposition **ʀo** [ʀo] (equivalent to the English prepositions **in**, **at**), in original **ʀʀ** [ʀʀ] – **ʀʀ**.









The inclined line without addition **ʀ** denotes the isolated consonant **ʀ** [ʀ] which is very frequently used in the contemporary Macedonian language.

2.3. Wiring for Sound of the Signs for Isolated Vowels

In the analyzed text, most frequently used sign is the vertical line (**|**), which was wired for sound with the vowel **ʀ[i]**. Besides the use of the vowel **ʀ** [i] as a conjunction, it is also used at the end of the word for formation of the plural of nouns and adjectives.

The horizontal line (**—**) was wired for sound with the vowel **a[a]**. It is also frequently used as a conjunction.

The wiring for sound of the identified signs for the vowels is the following:

							
O[o]	[o]	Y[u]	ɛ	E[e]	A[a]	ʀ[i]	ʀ

2.4. Wiring for Sound of the Pictographic Signs

The very frequent occurrence and the place of occurrence of the three vertical lines **|||** as a single sign suggest its meaning: **БОГА** [Boga]. In the above-mentioned monograph by G.S. Grinevich, this sign was also wired for sound with **БОГА** [Boga]. We prove our conclusion by deciphering the adjective **Божен** [bozhen] (equivalent to English **divine**), written down using syllabic signs previously formerly wired for sound in form **ʀʀʀ** and their superlative form **најбожен** [naibozhen] (equivalent to English **the most divine**) **ʀʀʀʀʀ**.

The three inclined lines occur in a specific construction to define the term ЦВЕТОСТ (equivalent in English **the Eminence**), in original inscribed as:



which was wired for sound as (the way it is read from right to left):

oT(P)ЛaдoпcoГ eBѣЗaH ИoM eГИ oT(P)ЛaдoпcoГ eBѣЗaH ИoM
[ot(r)ladopsog evēzan iom ejgi ot(r)ladopsog evēzan iom]

which was translated into Macedonian as

Гoсṑoдapиṑe нa Гoсṑoдapиṑe [gospodarite na gospodarite]
(equivalent to English *Masters of the Masters*)

or

Gospodin Gospodin [gospodin gospodin]
(equivalent to English *Master Master*)

which associates with present-day title and addressing His Beatitude – the Head of the Macedonian Orthodox Church *Гoсṑoдун Гoсṑoдун* [gospodin gospodin], which is the only way of addressing heads among the Orthodox church.

In another form, it occurs as a synonym of the pharaohs, i.e. for “Our Living Masters,” originally inscribed in form



which was wired for sound as (the way it is read from right to left):

aT(P)ЛaдoпcoГ eBѣЖaH ИoM
[at(r)ladopsog evēhzan iom]

and translated into contemporary Macedonian language:

Moиṑe живи ṑocṑoдapи [moite zhivi gospodari]
(equivalent to English *My Living Masters*)

If for the sign **Ѧ** we conclude the pronunciation of soft **P[r]**, as is the case in contemporary Macedonian language, then from the analysis of the previous examples of the three inclined lines we can definitely give the wiring for sound of ГOСПOДА [gospoda] (equivalent to English **Masters**).

2.5. Wiring for Sound of the Ligatures

The signs used for writing ligatures have preserved their sound value: they were mutually connected with the preposition **на** [**na**] (equivalent to the English prepositions **on**, **at**), if written next to each other or one above the other, as in the example:

	→ АеДаН [aedan]		→ ИѣСаНъјаН [iezdانjan]
	→ АьШаН [ahsan]		→ ѣЗоЈаН [ezolan]
	→ АиоПаН [aioran]		

Usually the ligatures were written at the beginning of the word, and the word was ended by adding 1 or 2 syllabic signs. In some cases two successive words can be connected with a ligature, which makes the process of the division of words additionally difficult in a continuously written text. Most frequently 2 to 3 signs were used in a ligature.









3. SOME RULES FOR WRITING

By identification or wiring for sound of the syllabic signs, the findings for writing isolated consonants and vowels so far described, as well as deciphering the ligatures, certain necessary conditions were discovered for a further analysis of the rules for writing and reading the analyzed text.

3.1. Writing Superlatives of Adjectives

Writing the syllabic signs one on the other or one over the other, it is possible to form superlative forms of adjectives in an effective way in those languages which do not contain the prefix **нај** [**nai**] (equivalent to English **the _est/ the most**). In that case the basic form of the adjective was written above the sign for the syllable **Јъ**[jъ].





In the analyzed text, more cases of formation of superlative form in this way were identified, such as:

	Basic Form		Superlative form
Ancient Macedonian original			
Reading (from right to left)	ѣS [ɛzD]	→	ѣSъJaH [ɛzdjaN]
Contemporary Macedonian	Светол [svetol]		Најсветол [naisvetol]
Equivalent to English	Bright		The Most Bright
Ancient Macedonian original			
Reading (from right to left)	yHeBɛЖ [unevɛhZ]	→	yHeBɛЖъJaH [unevɛhZiaN]
Contemporary Macedonian	Живен [zhiven]		Најживен [Naizhiven] (вечен) ([vetchen])
Equivalent to English	Living		For ever living (The most living) (Eternal)
Ancient Macedonian original			
Reading (from right to left)	HeЖoБ [nɛhzoB]	→	HeЖoБъJaH [nɛhzoBjaN]
Contemporary Macedonian	Божен [Bozhen]		Најбожен [Naibozhen]
Equivalent to English	Divine		The most divine
Ancient Macedonian original			
Reading (from right to left)	eMIɛʃaH [emiɛhsaN]		EMIɛʃaHъJaH [emiɛhsaNjaN]
Contemporary Macedonian	Наше име [Nashe ime]	→	Најнаше име [NaiNashe ime]
Equivalent to English	Our name		The most honourable name

In the dictionary of identified words, 8 different words were added to the basic and superlative form, written in this way, and which have the same meaning to this very day.

3.2. Writing the Plural of Nouns

In many Slavic languages, and especially in the Macedonian language, the plural of nouns and adjectives is often formed by adding **н[i]** at the end of the noun in singular. In the analyzed text, we also identified the formation of the plural in this way, as in the example:



	→			→	
Господар	→	Господари	Свештеник	→	Свештеници
[gospodar]		[gospodari]	[svehtenik]		[svehtenitsi]
Equivalent to English					
Lord	→	Lords	Priest	→	Priests

In the dictionary of the identified words, 5 words were added in the singular and plural formed in this way, and they have kept the same meaning to this very day.



It is very important to mention that in [3] when forming the plural of nouns a vertical line was added at the end of the word. The author, in contrast to our research and findings, treats the sign for vertical line as a mark for the plural. This is completely comprehensible if it is known that according to [3] it is not possible to read the demotic script sign for sign (in accordance with our findings that corresponds to reading/writing syllable for syllable), but is being read word for word.

3.3. Non-defining and Defining Form of Nouns

While reading the analyzed text we identified nouns in the definite and indefinite form, as:

	→	
Господар	→	Господарто
[gospodar]		[gospodarto]
Equivalent to English		
Lord	→	The lord





in the singular, as well as

	→	
Господари [gospodari]	→	Господарта [gospodarta]
Equivalent to English		
Lords	→	The lords

in the plural.

The definite article is **то** [to], and for the plural is **та** [ta], equivalent in English **the**.

In several other cases the definite form of nouns was made by adding **мо** [mo] (some type of case form) as in the example:

	→			→	
Boga [boga]	→	Bogamo [bogamo]	Deca [detsa]	→	Decamo [detsamo]
Equivalent in English					
God	→	Gods	Kid	→	Kids


We can conclude from our analyses to date that except in these cases, we have very rarely identified other case forms.

4. MENTIONING THE NAME OF THE EMPEROR (PHARAOH)

Mentioning the name of the emperor (pharaoh) in the analyzed text is the most frequently occurring composition of words. According to the findings of our research and in accordance with the suggested wiring for sound of the signs, addressing the ruler was very similar with today's way of addressing the contemporary rulers.

4.1. The Title of the Emperor (Pharaoh)

From what has been said to date we can identify 2 words when the name of the emperor (pharaoh) is mentioned as 2 superlatives, from right to left:


 yHeBēЖьJaH
 [unevħziaN]


 aЦHeMIēSaHьJaH
 [acnemiezdaniaN]

Equivalent in English

For ever living

The most honourable name

Translated into contemporary Macedonian language:


Haјnaoчиӣ именеу [nainaotchit imenets],
 (equivalent to English **the most honourable name**),

Haјживени (Вечен) [naizhiveni] ([vetchen]),
 (equivalent to English **for ever living**).

The Greek words *ΒΑΣΙΛΕΥΣ ΕΥΧΑΡΙΣΤΟΣ* (read from left to right) correspond to these titles.

4.2. The Name of the Emperor (Pharaoh)

We have concluded that after the title follows the name of the emperor (pharaoh), which is not formal in today's sense, but is descriptive:


 ИēJeВиД
 [iejevid]


 oMaгoБ
 [omagob]


 ЪJoТ
 [ljot]

Translated to contemporary Macedonian language: *Toј кому бо̀го-вӣӣе му се дива̄ӣ (восхӣӣуваа̄ӣ)* [toi komu bogovite mu se divat] (equivalent to English **He who is beloved by the gods**).

This Macedonian name is translated into ancient Greek with the words:

ΔΕΟΥ ΕΠΙΦΑΝΟΥΣ





The word ΔΕΟΥ in ancient Greek means *бо̀гови* [bogovi] (equivalent to the English **gods**), and the word ΕΠΙΦΑΝΟΥΣ means **That one who is beloved by the gods**. The accuracy of the suggested way of reading and wiring for sound is more than clear from this.

The method of forming personal names with word Boga [boga] is frequent in contemporary Macedonian language. The following names are very

frequent: Bogomil [**bogomil**], Bogoljub [**bogoljub**], Bogovid [**bogovid**], Bozidar [**bozhidar**], Bozana [**bozhana**] and others.

4.3. The Family Name of the Emperor (Pharaoh)

The family name of the emperor (pharaoh), i.e. the name of the dynasty was recognized in the expressions (read from right to left):

			
ЪЈевИѡаН [ɤjevihsaN]	ЛѡТѡПѡ [lotopɤ]	еМѣСѡаН [emɛsiaN]	еЦѡаН [ɛciaN]

Translated into contemporary Macedonian for the name of the dynasty was obtained in a descriptive form:

наиѡенѡѡ наисемејсѡѡво од ѡрад на карѡа изѡрадениѡѡѡ
[naitseneto naisemeistvo od grad na karpa izgradeniot]
 (equivalent to English **the most respected the most family from town on the stone built**).

The following expression was used for translation in the ancient Greek text

ΠΤΟΛ Ε ΜΑΙΟΥ.

Which is read by present day scholarship in succession as one word

ΠΤΟΛΕΜΑΙΟΥ.


The first word ΠΤΟΛ is a term for town, Ε is a preposition, and ΜΑΙΟΥ is a goddess of (the) earth of the ancient Greeks.

This practically means that the term ΠΤΟΛ Ε ΜΑΙΟΥ means in ancient Greek **town of the goddess of (the) earth**, which coincides completely with our reading of the corresponding term in the middle text of the stone.


4.4. The Nickname (Public Name) of the Emperor (Pharaoh)

When the emperor (pharaoh) is mentioned with all his titles and full name and family name, or when only his family name is mentioned, it always ends with the expression (read from right to left):

The father's name is:

In the original	Wired for sound (is read from right to left)
	oTиeSaHьJaH eЖиШH [otiezdanyan ɛzhihsN]
In ancient Greek (English translation)	In Contemporary Macedonian
Philopator	Инашиот најочит [i nashiot naiotchit]
	Equivalent to English
	And our most honourable





In one place where pharaoh's mother and father are mentioned, the mother is addressed with the title *woman pharaoh* besides her name, which in original was written as:

In the original	Read from right to left	Contemporary Macedonian language
	eBaЦHeMиeSaHьJaH [evacNemiezdanyan]	Фараоницава [faraonicava]
	Equivalent to English woman pharaoh	

5.2. The Names of the Emperor's (Pharaoh's) Ancestors

Taking into consideration that the decree on the stone was ordered in the time of Pharaoh Ptolemy V, the names of all his 4 ancestors were found (father, grandfather, great grandfather and great-great grandfather). They were put in the second and third row, as well as in the 22nd row of the text in ancient Macedonian language. The order of mentioning the ancestors at the end of the second line and the beginning of the third one begins with the eldest (the founder of the dynasty, Alexander's General Soter) and it ends with the name of the pharaoh's father. The name of Alexander stands before the name of the founder of the dynasty. The 22nd line begins by mentioning the name of the pharaoh's father, and ends with the first in the dynasty (emperor's great-great grandfather).

The following are the names:

In original	Wired for sound	In Macedonian	In English (Greek)
	НИЕКЕВОКАНЪJ	<i>Јунакоѿ вечен</i> [junakot vetchen] Equivalent in English The hero eternal	Soteres ¹
	eBeS	<i>Свѣѿол (Свѣѿо)</i> [svetol (sveto)] Equivalent in English Bright	Adelphoi
	eМИЕП уЉЕЖ	<i>Добродеѿел</i> [dobrodetel] Equivalent in English Benefactor	Euergetai ²
	oТИЕСаНЪJaH eЖиШИИ	<i>И нашиоѿ најочѿѿ</i> [I nashiot naiochit] Equivalent in English And our most honourable	Philopator

¹⁾ The meaning of the name Soteres (Sotir) is to this day Saviour, Hero.

²⁾ The meaning of the name Euergetai is Founder of church/monastery, Sponsor, Benefactor.

In the second and third line, where the ancestors have been mentioned from the eldest to the pharaoh's father, among their names the noun ДЕЦА [detsa] (equivalent to English **children**) has the meaning of successors. As a result of that, in original we find the following text:





We have pointed this out because of the fact that the beginning of the third line is missing because that part of the stone is broken off. By emphasizing this, we want to demonstrate and stress what must have stood in that place

originally. This is marked by a rectangle with a broken line and filled with colour in the part of the restoration of the original text giving the ancestors' names. It is important to point out that this way of mentioning a person's ancestors is absolutely identical with the way it is done in the Bible.

5.3. The Names of the Wives of the Emperor's (Pharaoh's) Ancestors

In several places in the text the names of the wives of the emperor's (pharaoh's) ancestors are mentioned, such as:

In the original	Wired for sound (from right to left)	In contemporary Macedonian	In English (Greek)
	еВиДаНеЖоБјаН еЈоМоЈъВаНароБ	Најбожена се восхийува на најголем мој боџ [naibozhena se voshituva na naigolem moj bog] Equivalent to English The most divine adores (loves) the greatest my god	Arsinoe
	ароБ оЈъВаН еЈоМ њБџС	На најголем бог победо моја [na najgolem bog pobedo moja] Equivalent in English The greatest god victory of mine	Berenice

When the wife's name was mentioned, according to the rules, the husband's first name preceded by the word **имо** [imo] followed, as in the example (read from right to left):



оТИеSaНъJaН еЖиШН оМИ њJoMoJoъBaHapoB eBиД aHeЖoБъjaH
[otieždanъjan ehzihsn omi њjomojъvan agob evid anēhzybъjan]

which in contemporary Macedonian means:

Најбожена се восхи̑ува на нај̑олем мој бо̑
[naibozhena se voshituva na naigolem moi bog]

(equivalent in English

The most divine woman loves my greatest god

Имо [imo] (equivalent to English **wife of**)

И нашо̑ најоч̑и̑ [i nashiot naiochit]

(equivalent in English

And our the most honourable)

i.e.: *Arsinoe Philopator*,

as well as (from right to left):

Ⲛⲙⲓⲉⲡ	ⲙⲗⲉⲓⲗⲓ	ⲟⲙⲓ	ⲉⲓⲟⲙ	ⲙⲃⲉⲥ	ⲁⲣⲟⲃ ⲣⲓⲗⲃⲁⲛ
eMIeP	uljehz	omi	ejom	ьвѣс	agob ɣjъvan]

which means:

На̑олем бо̑ љобедо моја [naigolem bog pobedo moia]

(equivalent in English

The greatest god victory of mine

Имо [imo] (equivalent to English **wife of**)


Жель̑ ље̑ме [zhelju ɣeime] (equivalent to English **Benefactor**)

i.e. *Berenice Eurgetai*

This special way of addressing the wives by emphasizing their names followed by the first names of their husbands is found even to this day in a slightly changed form in the western part of Macedonia, where the wife is addressed by the name of her husband and adding the word **уца [itsa]**.

6. CATEGORIES OF YOUNG MAIDS

In the analyzed text we succeeded in deciphering the categories of young maids that are present and mentioned in the ancient Greek text, such as:


аЦeBиД oТeC oMaгoБ eЗъjaH aЦeBиД oТeC oMaгoБ eЗъjaH
[astevid otes omagob ezyjan astevid otes omagob ezyjan]

which means:


Hejze бoгoвиѿe cиѿe и ce дивaѿи Hejze бoгoвиѿe cиѿe и ce дивaѿи
[neize bogovite site i se divat neize bogovite site i se divat]

(equivalent to English:

Her the gods belove her all Her the gods belove her all)
*i.e. **Athlophoroi***

It must be stressed here that we find the same form of address, as will be explained, in the case of the term of address **CBETH [sveti]** (equivalent to English **Sacred**), as **Гoспoдин Гoспoдин [gospodin gospodin]** (equivalent to English **Master Master**), in the following chapter.

For the title Kanephoroi we found:


аЦeHaHA aгoБ aH aЦeBиД
[astenana agob an astevid]

which means:

Се диви (восхитyвa) на бoгoѿи Aнaнeцa (бoг на oбнoвaѿиa)
[se divi (voshituva) na bogot Ananetsa (bog na obnovata)]

(equivalent to English

She admires the god Ananetsa (the god of restoration, renewal))
*i.e. **Kanephoroi***

According to our research the god Ananetsa was a supreme Egyptian god, and this is an Egyptian name for the god who was known to the ancient Greeks as the god Osiris.

In the text, in addition to the word for priest *uemo* [shemo], we find priests' titles, such as:

In the original	In contemporary Macedonian	Equivalent in English
Ϸⲓⲟⲩⲛⲁ		
Ϸ sroБ oMaЦeД → <i>Деца̅и̅а на бо̅го̅у̅ Se (на све̅тл̅ина̅и̅а)</i> → The children of God		
[ɛzd agob omasted]	[detsata na bogot dze (na svetlinata)]	Dze (High priests)
ⲓⲛⲙⲉⲱⲩⲟⲩⲛⲁ		
ИoMeⅳ oMaЦeД → <i>Де̅ца̅ на све̅ш̅т̅е̅ни̅ц̅и̅ѵ̅и̅е̅</i> → The children of the		
[iomehs omasted]	[detsa na sveshtenitsite]	priests (Prophets)


8. DECIPHERING THE LAST LINE OF THE TEXT

In the analyzed text, the pharaoh's order was identified in a different succession, first in which three classes temples of gods, then in which three regions of the country a stone should be placed, and finally, in which scripts in the language of the three circles of the population it should be written.


The pharaoh divided his wish into two orders beginning with the word *jaву* [javi] (equivalent in English **ordered**) in the original form written (from right to left) with **иВъJ** [ivъj].

8.1. Analysis of the First Order

The first order begins with the expression to be made of stone, in the original written as:


HeBHeBbCane → *Найправени од камен*
[nevievbhsan] → **[napraveni od kamen]**
 (equivalent to English **Made of stone**)

The order continues with:


ИѳШаН агоБ Нусаан Е агоБ ѓЗУ аН О ајимЗ агоБ еВьШаН
[iϕhsan agob nusaan e agob ǵzu an o ajimz agob ievbhsan]




which means:

Камени градби (храмови) на:
Боџоџи Змија од устиеџо, Боџа од Асуан и Боџа Нашион.
[kameni gradbi(hramovi) na:
bogot zmija na ustieto, boga od asuan i boga nashion]

(equivalent to English

Stone constructions (temples) of:
God Snake of the Mouth, the God of Asswan and our God.)

The order continues with the names of the three regions of the land, the first is Egypt, the second Asswan, and the third is the land of the greatest God Cho NaThnani, the expression written in original:




ИНаНьТаНѳЧѳЈьВаНгоБ еВИѓСѳЈаНиСаН оТПьуЃАаН
[inanb̄t an ϕhc ϕj̄v̄an agob evīes ϕjanis an otr̄p̄uj̄ga an]

Equivalent in English

The greatest god Cho of Thnani

In all of Sinai

In Egypt

In respect of the Greek text, here we find significantly more precise information which indirectly proves the primary importance of this text in respect of the other two.

8.2. Analysis of the Second Order

The second order begins with the expression:

Да биде на камен навезено (напишано)

[da bide na kamen navezeno (napishano)]

(equivalent to English

To be on stone embroidered (written))

Written in the original with the expression:


еНеЗеВаНиШаН еДьБ
[enezevan ihs an edьb]

In this case, for the word **written** the term **embroidered** is used, which is to this day figuratively used for writing in some dialects of the Macedonian language.

In the analyzed text, a single identification is used for stating the identity of the scripts and languages in which the decree was to be written, or a social circle in a multi – ethnic society of that time Egypt.


The Supreme (High) Priests, presented with the original expression



oТладопсоГ ęВęЗaН ИоМ еЃИ oТладопсоГ ęВęЗaН ИоМ

[otladopsog evęzan iom ejgi otladopsog evęzan iom]

The Alive Masters, presented with the original expression


аТладопсоГ ęВęЖaН ИоМ
[otladopsog evęhzan iom]

The **Danai**, presented with the original expression

евъЈаНаД аН
 [evъjanad an]

The second order ends with the expression written in original as:

отацихъ вв ациЈеран
 [otac ihs vv acъjeran]

which means:

Писма во камен ѿврѣ
 [pisma vo kamen tvrd]

(equivalent to English:

Scripts in stone hard).

We can conclude from the contents of the second order that for the upper text (hieroglyphs – sacred script) the expression *script of the Supreme (High) priests* was used. The expression *script of the Alive Masters* was used for the middle script (demotic), and those were the **Ancient Macedonians**. But the term **the Danai** was used for the lowest text (ancient Greek).

From the example of the contents of the last line of the decree, which in all probability has the same contents with the three texts, due to the different structure of the languages it is not possible to accept that those texts are totally identical, especially because of the different pronunciation of the names of the peoples, gods and emperors (pharaohs).

If we bear in mind that our own personal names in those times had the same descriptive character, in translating the text from one language into another, the personal names were also translated in accordance with their meaning, and obtained a completely different pronunciation.


9. NAMES OF TERRITORIES AND PEOPLES

In the analyzed text we find names of territories and peoples in the corresponding territories.

9.1. Names of Territories


Since the text in the stones primarily refers to the territory of Egypt, we find the name of Egypt most frequently, not only when the whole territory of Egypt has to be inscribed, but also the names of Upper and Lower Egypt respectively.

In original the name of Egypt is the following:


оПьѢА
 [отрьѡga]

This name comes from the analysis of the pharaoh's order written in the last line in demotic text, in the part which gave the territories where, in the corresponding temples of certain gods, the stone was to be placed. The analysis of the text in the last line is shown in detail in the previous chapter.


The name of Egypt in ancient Greek is ΑΙΓΥΠΤΟΝ.

The name of Upper Egypt in original is:  → **аПьѢ** [apъjg]

The name of Lower Egypt in original is:  → **ѣЗьѢ** [ѣzъjg]

It is known that the Mouth of the Nile is in Lower Egypt. In the original the term is the following:


 → **ѣЗѸ**
 [ѣzu]

The findings that the term **Узе** [uze] in ancient Macedonian is today pronounced **УСТИЕ** [ustie], comes directly from the analysis of the last line in the text. In the order which mentions the gods in whose temples the stone with the decree by Ptolemy V Epiphany Eucharist had to be placed, i.e. in ancient Macedonian **НајЖѣВеНе ТојѢБогаМо ДиВеЈѣИ ѡПоТоЛ НаШѢВеЈѢ** (The Immortal He Whom the Gods Admire from the town on stone built, as today we would say) it says that one of them is the God Snake Of Uze. It is generally accepted that the God Snake was the God of the Nile Delta, i.e. of its mouth. Consequently, the conclusion more than simply follows that the term  read from right to left **ѢЗѣ** [Gjъze], denotes Lower Egypt.

The word **па** [pa] (equivalent to English **well**) in the ancient Macedonian was used in linking constructions when numbering before an article in the

sequence being stated. An example for this is giving the scripts in which the decree was to be written, in the last line, where before the script of the Alive Masters there is the linking construction **и на најб** [**i na pai**] (equivalent to English **as well as**). The term **Л→** understood in this way, read from right to left as **ЃПа** [**gja**pa], denotes Upper Egypt.

In order to prove that our assertion is correct, that the terms **ЃЗе** and **ЃПа** in ancient Macedonian match the terms Lower Egypt and Upper Egypt respectively, a thorough analysis was conducted of the places in the text where in the ancient Greek text these two parts of ancient Egypt are mentioned, and a comparison was made with the places where the two previously mentioned terms were found in the ancient Macedonian text. For instance, the following is written in the 12th line of the demotic text for the terms Upper Egypt and Lower Egypt:


аПѣаН И еЗѣаН
[арѣган i eзѣган]

(*equivalent in English*

Lower and Upper Egypt)

which completely corresponds with the mention of Upper Egypt and Lower Egypt in the ancient Greek text.

9.2. Names of peoples

In the analyzed text, while stating the names of the pharaoh's ancestors, in the 22nd line of the middle text of the stone, the peoples whom they ruled are also mentioned. After the name of the Philopator (**НѣШе Же НајСѣИго** [**njshe zhe naidzeito**] – **И Нашиот НајСветол** [**i nashiot naisvetol**] (*Equivalent in English* – **And Our Most Bright**), for the peoples whom he



ruled was written in the original:

еНаПѣаН ѣ еВѣЈаНаД аН
[енарѣган ѣ евѣjanad an]

which means in today's Macedonian

[na danajtsive i na gjuptsite],

(Equivalent in English

To the Danai (the Greeks) and to the Gypsies).

After the names of Eurgetai (**ЖеЉу Пе ИМе** [zhelju pe ime] – **Добродеџе** [dobrodetel] – (Equivalent in English **Benefactor**)) and Adelphoi (**СеВо** [dzevo] – **Светол** [svetol] (Equivalent in English **Bright**) for the peoples whom they ruled was written in the original:

еНаПѣ҃аН ϕ еВъЈаНаД оМаПѣ҃аН ϕ еВъЈаНаД аН
[enapyjgan ϕ evъjanad omapyjgan ϕ evъjanad an]

which means in contemporary Macedonian

[na danajtsive i na egipetskite danajtsi i na gjuptsite],

(Equivalent in English

To the Danai (the Greeks),

To the Egyptian Danai (the Egyptian Greeks) and To the Gypsies).

It is interesting to consider the third ethnic group besides the Danai and the Gypsies, i.e. the Egyptian Danai. This means that besides the Danai ethnic group on the Balkans at the time of the first ruler from the Ptolemy dynasty, there existed a separate Danai entity on the territory of Egypt. Toward the end of the 11th line in the demotic text this entity is mentioned in the original as:

аПѣ҃аН еВъЈаНаД
[apyjgan evъjanad]

In English this denotes **the Danai from Upper Egypt**, by which their territory was determined.

10. NAMES OF THE GODS AND THEIR FUNCTIONS

In the middle text of the Rosetta Stone we find the names and functions of many gods. As a result of their titles, which literally meant a characteristic of the language and writing of the ancient Macedonians, we were able to identify

names of several Egyptian gods even in the original way that they were called in ancient Egyptian. In the analyzed text we also found the names, most probably, of all the gods of the ancient Macedonians.

10.1. Names of the Gods and Their Functions for the Ancient Macedonians

According to our research, in the middle text we were able to read the names of most probably all gods of the ancient Macedonians. For a certain number of gods we are able to determine their functions, too. It is most characteristic that almost all the gods' names are monosyllabic. Their names and functions are the following:

eS aroB	aC aroB	eB aroB	oB aroB	nB aroB	eD aroB

In contemporary Macedonian:

<i>Boža Se</i>	<i>Boža Ca</i>	<i>Boža Be</i>	<i>Boža Bo</i>	<i>Boža Bu</i>
[boga dze]	[boga sa]	[boga ve]	[boga vo]	[boga vi]

qX aroB	qH aroB	nL aroB	aCnL aroB	aK aroB	ajm3 aroB

In contemporary Macedonian:

<i>Boža Xq</i>	<i>Boža Hq</i>	<i>Boža Lu</i>	<i>Boža nLa</i>	<i>Boža Ka</i>	<i>Boža 3mja</i>
[boga ho]	[boga dzho]	[boga li]	[boga ltcha]	[boga ka]	[boga zmia]

God Se [dze] is a supreme god, god of the summers and of the light (the sun) (in ancient Greek text inscribed as ΖΩΣΗΣ)

God Ca [sa] is god of the gardens and vineyards (planting)

God Be [ve] is god of the builders (craftsmen)

God Bo [vo] is god of waters

God Bu [vi]

God De [de]

God Xq [ho] is god of war (spearmen)

God Hq [dzho]

God Ln [li] is god of forests (autumn), of renovation (in ancient Greek text inscribed as ΟΣΙΠΙΟΣ)

God Ka [ka] was also found among the Sumerians in the shape of a snake

We concluded the god **Se [dze]** (by his function god of the summers) was a supreme god because in the text he is addressed very similarly to a pharaoh, i.e. with two epithets in the superlative, of which only the second one is different. Instead of **Нажжевени [naizheveni]** (equivalent to English **forever living**) which was used when addressing the pharaoh, is **Нажветол [naisvetol]** (equivalent to English **The most Bright**), and in the original it is the following:

This in contemporary Macedonian (in translation) means:

[nainaochit imenets naisvetli po nashe bogot na letata]
(equivalent to English:

The most honourable, the most bright according to our way of saying the god of the summers).

The style of addressing the Egyptians gods is especially interesting in the text. After the name of the god as he was called in ancient Egyptian, there follows in addition the way he was named in ancient Macedonian. In the original it was written down in the following way:

In translation in contemporary Macedonian language:

**Боџоѡ Ананеца на еџиѡканиѡе (боџоѡ на обновувањео),
ѡо наше боџоѡ Ли.**

[bogat ananetsa na egipkjanite bogot na obnovuvanjeto
po nashe bogot li]

(equivalent to English:

**The god Ananetsa of the Egyptians (the god of renovation),
according to our way of saying the god Lee),**

as well as the expression


аЧЛ агоБ аТеНаНА
[ahctl agob atenana]

in translation into contemporary Macedonian:

**Ананеѡа боџа ЛЧа (боџиња на свейлосниоѡ зрак
[ananeta boga ltcha boginja na svetlosniot zrak]**

(equivalent to English:

Ananeta god LTCHa goddess of the light ray/sunrise)

According to the legends Ananeta was sister to the god Ananetsa.

In the original text we found this form of address which refers to the goddess Ananeta and the god Ananetsa:


иЛ агоБ еВџЗан ИоМА агоБ аЦеНаНА аЧЛ агоБ аТеНаНА
[il agob evžzan ioma agob astenana ahctl agob atenana]

in translation into contemporary Macedonian:

**Ананеѡа боџа ЛЧа (боџиња на свейлосниоѡ зрак)
Боџоѡ Ананеца (боџоѡ на обновувањео), ѡо наше боџоѡ Ли.
[ananeta boga ltcha boginja na svetlosniot zrak]
[bogat ananetsa bogot na obnovuvanjeto po nashe bogot li]**

(equivalent to English:

**Ananeta god LTCHa (goddess of the light ray/sunrise)
The god Ananetsa (the god of renovation), according
to our way of saying the god Lee).**


In the ancient Greek text these gods were written as Osiris, which corresponds to Ananetsa, and Isis, corresponding to Ananeta.

Our research in this area is completely different from that of contemporary scholarship. Namely, according to generally accepted attitude today with the researchers of the hieroglyphic script, the gods' names in ancient Egyptian were written down in the way they were found in the ancient Greek text, i.e. like Osiris and Isis respectively.

Contrary to this, we think that the gods' names in ancient Egyptian must be different from their ancient Greek names. This is proved by reading the middle text of the stone, where we find the gods' names as previously stated.

More complex names were found which within themselves contain the term **boga** [**boga**],

Such as:


 \rightarrow
aroБ aH aroБ
 \rightarrow
God of the God
[boga na boga]

According to [4] this expression is the old Slavic name for **Dionis**.

CONCLUSION

The basic assumption of our analysis was that in the middle text of the Rosetta Stone a syllabic script of only the consonant – vowel type is used, with the following characteristics: the number and pronunciation of the consonants and vowels. This assumption means a new direction in studying the demotic script and syllabic scripts from that period, unlike the concept of current scholarship of the wiring for sound of only the syllabic signs with consonants, while at the same time ignoring the vowels.

The research to date has resulted into identification and wiring for sound of the syllabic symbols for 25 consonants and 8 vowels.

Almost half of the consonants (12) are denoted using asymmetric signs which can be in 8 positions on the writing surface (plane) and in that way syllables of one consonant with 8 vowels can be written in a monosemic (unambiguous) way. The remaining consonants are denoted using symmetrical or slanting signs which can take 4 positions on the writing surface (plane) and thus write syllables of one consonant and 4 vowels in a monosemic (unambiguous) way. Some of these consonants make the fifth syllable with the vowel **u** [**i**] by using a sign for an isolated consonant (**virama**) and next to it writing on a vertical line, which is the sign for **u** [**i**].

Of the 8 necessary signs for pure vowels, 7 signs have been identified for writing of isolated vowels, of which the signs for **и** [i] → **┐** and for **а** [a] → **─** are most frequently used. For writing isolated consonant (**virama**) was used, whereas for frequently used isolated consonant **н** [n], a slanting line is used.

As a continuity of some older script, several characteristic forms were taken over, such as 3 vertical lines (||| – **Boža** [boga] equivalent to English **God**) and 3 slant lines (/// – **Госцѹда** [gospoda] equivalent to English **Masters**), which are frequently used in the text to denote complete terms.

When writing text, the signs defined in this way were put one next to another from right to left without a space between the words, in an unbroken string, without a mark for the beginning and end of a sentence. Besides writing the signs one next to another, the signs were also written one over another or one on another, where the sound value of the basic signs was not changed, but they were interconnected with the preposition **на** [na] (equivalent to English prepositions **on, at**) (ligatures). The frequent use of the preposition **на** [na] (equivalent to English prepositions **on, at**) is even today a characteristic of the Macedonian language.

Wiring for sound of the basic signs of the analyzed text and defining the noted rules for the writing of ligatures was carried out by an iterative procedure of singling out and recognition of about 160 words and most of these have preserved their meaning in some dialects of the contemporary Macedonian language.

Although we do not consider that we had found out all the secrets of the analyzed script and moreover learnt the used language, we can say with great assurance that the middle text of the Rosetta Stone was written in a script and language of the masters of Egypt at that time, i.e. ancient Macedonians.

This text refers to the same event as the two other texts on the stone, but no identity should be sought and the identity cannot be founded. We say this because we have concluded, by deciphering the order written in the last line of the text, that the records were written in scripts and languages of 3 social circles, the **Supreme Priests**, the **Alive Masters** and the **Danai**. From our point of view and findings, in the scripts and languages of the ancient Egyptians, ancient Macedonians and ancient Greeks.

A very large consideration from the findings from the reading of the ancient Greek text, especially in the wiring for sound of the personal names of the rulers and gods, may lead to a misunderstanding which makes it impossible to obtain correct findings. The Greek names of the rulers and gods do not exist in

the language of the ancient Macedonians nor, most probably, in the language of the ancient Egyptians either. They are only descriptive translations of the symbolic meaning of the name from the language of the ancient Macedonians into the language of the ancient Greeks.

The script and the language of the ancient Macedonians was the official script and language of the Macedonian Empire or as it is known in contemporary scholarship, the ‘script and language in which the laws and the official documents were written.’ The mistake in current scholarship is that to learn the middle text of the Rosetta Stone it prefers the ancient Egyptian language (called new Egyptian in the available literature) and the area of Egypt, but not ancient Macedonian language and the area of the Balkans.